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IS YOUR FAITH SHOWING?

FAITH is like strength; when you have it, you feel it. When you have it, it's like a high-powered car; there is ample encouragement to use it.

Use it, and you keep it alive and growing.

Living faith inevitably manifests itself in action. People of faith are people of action. They do things. They love the Lord and show their love by the way they keep His commandments.

Tithe-payers are not exhibitionists—they do not give to be seen of men. One is rarely a witness to the act of tithe-paying. Usually the bishop or branch president and the tithe-payer are the only witnesses. Yet tithe-paying shows. It is evident in the attitude of the tithe-payer. Since tithe-paying is an act of faith and of worship, it shows in the numerous ways faith is expressed. Being voluntary, tithe-paying is a major builder of strong character.

Tithe-paying is a gregarious principle. It will be found associated with obedience to other principles of the Gospel.

The chances are high and strong that the tithe-payer has an impressive record of keeping other commandments.

Tithe-payers are not the grumblers, or complainers. They are the sustainers. They sustain by their votes and their words and deeds.

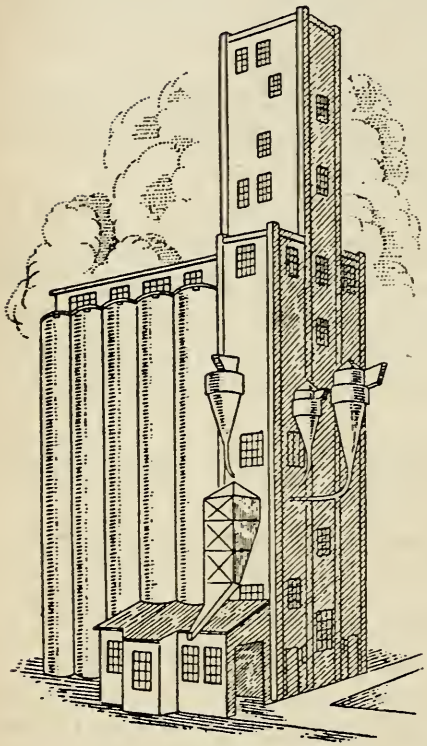
Tithe-paying sweetens the disposition, nourishes faith, sustains the Church, supports the numerous altruistic purposes and projects of the Church. The tithe-payer is the active partner of the Lord in the business of promoting the spiritual prosperity of mankind.

The Lord needs his active partners in this business. Their alliance is one of great power and the source of great happiness.

The honour roll of the faithful is the branch president's report of tithe-payers to the general authorities of the Church.

Is your Faith showing?

THE CHURCH WELFARE PROGRAMME



Symbol of Security

THE twofold immediate objectives of the Welfare Programme of the Church of Jesus Christ of Latter-day Saints are, first, to put to work every employable person for whose temporal welfare the Church assumes responsibility, and second, to obtain and administer to the needy life's necessities.

" Our primary purpose," said the First Presidency of the Church in setting up the present welfare organisation in 1936, " was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership."

A deep religious motive sustains Church members in a continuing effort to meet these objectives and accomplish this purpose. In the heart of every true Latter-day Saint burns an abiding conviction that he is in reality a member of the living Church of Christ, the literal Kingdom of God upon the earth. He accepts without reservation the fact that God requires the membership of His Church to look after the temporal wants of its needy to the end that none shall suffer for the necessities of life.

This he thinks is inherent in the Master's command to love one's neighbour as oneself, and in His teaching that " Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And he further knows that in the 1830's, the Lord gave, through the Prophet Joseph Smith, many revela-

tions, in some of which these teachings of the Saviour were reiterated. Other specific instructions were given regarding the obligation of the Church membership to look after the needs of the poor and for the setting up of storehouses for the accomplishment of this responsibility.

In the main the Church carries on its welfare work through its regularly established organisation, the basic unit of which is a Ward, consisting on the average of about 500 Church members, presided over by a Bishop with two counsellors. In each Ward is organised a women's Relief Society Association, made up of the women of the Ward, presided over by a President and two counsellors.

Groups of contiguous Wards, averaging about five in number, are organised into Stakes, presided over by a President and two counsellors.

For the purpose of administering the welfare work, Stakes in natural geographical areas are organised into Regions.

Upon the Bishop the Lord has placed the responsibility to look after the poor. He, with the help of his counsellors and the Ward Relief Society Presidency, directs the work in the Ward.

The Stake organisation co-ordinates the work of the Wards in the Stake. The Regional organisation co-ordinates the work of Stakes in a Region, and a General Church Welfare Committee, under the direction of the First Presidency of the Church, co-ordinates the welfare work throughout the Church.

In each Ward, men and boys twelve years of age and over are organised into Priesthood quorums or groups, according to the appointments in the Priesthood. Through these quorums and groups, and the Relief Society Association, runs a welfare employment programme with the aim of finding (1) gainful employment for every employable Church member, when that employment is to be had anywhere, and (2) work within the Welfare Programme for every needy person not placed in gainful employment, commensurate with such person's ability to labour.

The Church, acting through the Bishop, assumes the responsibility to provide life's necessities for its worthy poor who cannot sustain themselves and whose families cannot or will not provide for them.

To obtain these necessities Bishops have two resources: (1) Cash received from Fast Offerings, and (2) commodies received from welfare production.

Almost from its beginning, the Church has observed a monthly Fast Day. The teachings of the Church require each member to abstain from eating two meals on this day—the first Sunday of the month—and to contribute voluntarily in cash to his or her Bishop the equivalent of these two meals. For the observance of this practice the Lord has promised great spiritual and temporal blessings. Properly observed, the practice puts in the hands of Bishops a sizeable sum with which to meet the cash requirements of the needy.

To augment this resource, the First Presidency of the Church in the middle 1930's, under divine inspiration, inaugurated a programme contemplating the establishment of projects upon which the basic necessities of life could be produced, for the exclusive purpose of supplying the wants of the needy. These projects are obtained through voluntary contributions of Church members and their friends. They provide opportunities where welfarees can labour for what they receive, thus

removing them from the injurious effects of a dole.

Projects are now in operation producing such things as grains and grain products, meats, dairy and poultry products, fruits, vegetables, clothing, fuel, furniture, bedding, and the like.

These products are not sold on the open market. They are cared for in storehouses established exclusively for that purpose, known as Bishops' Storehouses, and are distributed on Bishops' Orders to the worthy poor on a basis of need, as determined by the welfaree and the Bishop, with the help of his Ward Relief Society President.

Most of the work done in the operation of these production projects and Bishops' Storehouses, beyond that done by those to whom the produce is distributed, is voluntarily contributed by the general Church membership.

Production during the year 1952 amounted to 8,075,000 pounds of food and 170,000 items of household supplies, clothings and miscellaneous commodities. Distribution amounted to 6,500,000 pounds of food and 360,000 items of household supplies, clothing and miscellaneous commodities.

There have been from 17,913 to 55,460 persons assisted through the Bishops' Storehouse programme each year since 1938.

During the year 1952, 2,296 persons were given occupational counselling, resulting in the solution of their employment problems, and 5,336 other persons were placed in remunerative employment.

THE BIBLE

Address of President J. Reuben Clark, Jr., continued from the September "Millennial Star", delivered at the second session of the 124th Annual General Conference, Sunday afternoon, April 4th, 1954.

WE shall consider one more omission, perhaps the largest individual omission made in all the text, and certainly among the most important—

The Last Twelve Verses of Mark (Mark 16:9-20)

These tell that Christ first appeared to Mary Magdalene, who reported to the Disciples, but they believed not; then of the appearance of Jesus to the two disciples on the way to Emmaus, who reported to the Disciples, who still believed not; then of the appearance to the 11 who sat at meat, whom he reproved for their unbelief and hardness of heart, and then commissioned them to go into all the world and preach the Gospel, telling them of the signs that would follow the believer, with their powers to heal the sick; and finally of Christ's ascension into heaven sitting on the right hand of God, with the Disciples scattering to preach to the people, "the Lord working with them, and confirming the word with signs following."

It is in this section of Mark that there occurs that passage quoted by President McKay this morning, "Go ye into all the world, and preach the gospel to every creature."

The earlier Revised Versions (British, 1881, American, 1901) print

these passages as part of the text, but leave extra space between verses 8 and 9 of the text, so suggesting that something is wrong. They add this marginal note: "The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel."

The Revised Standard Version (again making the earlier doubt cast, a near certainty in their text), omits these verses (Mark 16:9-20) from the text and prints them as a marginal note, beginning: "Other texts and versions add as 16:9-20 the following passage:" Then follow the verses named.

One collator (1881) says these verses **"are recognised by every one of the Versions,"** are "attested **by every known Copy,** except two of bad character: **by a mighty chorus of Fathers: by the unfaltering Tradition of the Church universal."** And a second collator of the same era affirms that he defends these verses "without the slightest misgiving." Referring to the first noted collator, the second one says that the first "has now thrown a stream of light upon the controversy" in a tone of "one who is conscious of having triumphantly maintained a cause which is very precious to him."

The elimination of these last 12 verses of Mark would undoubtedly add comfort to the Arians. If this whole record could be discredited, their cause would be that much advanced. It is gratifying to note that the great scholar Scrivener thought his contemporary Burgon had successfully established their authenticity.

It is not opportune now to discuss almost innumerable instances from among the thousands of changes by the Revisionists. Many, many of them are on a par with those we have mentioned. Enough has been said to show that the Latter-day Saints may not safely accept the latest Revision as containing for them the word of our Heavenly Father for his children, nor a dependable record of the work and mission of our Lord Jesus Christ. We must cling to the text that has guided us for a century and a quarter.

We will close by quoting a few sentences from Dr. Kenyon, who seems more than any other to be today, the leader of the Extreme Textualists—to be looked up to by the rest—and who is more tolerant of contrary opinions than some others. In the concluding paragraphs of his book, *Our Bible and the Ancient Manuscripts* (1948), he discusses the Revised Versions as compared with the King James Version, and while never surrendering the claim of superiority of the Revisions, he does yield these concessions:

"More than 50 years have now passed since the publication of the Revised Version (British), and the dust of the original controversy has had time to die down. In less than that time the Authorised Version (King James) drove the Geneva Bible from the field; but there is no sign of a similar victory of the Revised over the Authorised. The general verdict is, we think, this. There is no doubt that the Revised represents, in the New Testament, a very superior Greek text."

This is the Extreme Textualist view, but not the view of the opposing school—the High or Sound Textualist, Kenyon continues:

"There is no doubt that in very many places, especially in the prophetical and poetical books of the Old Testament and in the Epistles in the New, it makes the meaning clearer and represents the original more accurately. On both these grounds the Revised Version is in-

dispensable for anyone who really wishes to study the Bible. On the other hand, it is universally felt that very many of the verbal changes introduced by the Revisers, especially in the Gospels (where they are more noticeable because of the greater familiarity of these books), are unnecessary and disturbing . . . In the Gospels the sense of discomfort from the constant changes of the familiar words is too great, and the changes, where they do not rest on a change in the text translated, are unnecessary . . . It is true that the Authorised Version (King James) has struck its roots deeply into our language and literature, and is itself too great a monument of literary art, to be dispossessed without a preponderating balance of loss. We can no more do without the Authorised Version (King James) than we can do without Shakespeare and Bacon . . . Both are now essential parts of our heritage; and the final verdict must be: The Revised for study, the Authorised for reading." **(Kenyon, Our Bible, pp. 243-44.)**

This may be the final verdict where there is not too much concern over Arian doctrines denying Godhood to Jesus, and other erroneous doctrines, but to the Latter-day Saint, the final verdict must be that no text that minimises or denies the Godhood of Jesus, can be regarded as the word of God, no matter how old and respected the manuscript may be which sets out such views.

To the Latter-day Saint, Jesus was the Christ, the Only Begotten, the Son of God, a member of the Trinity. All our modern Scriptures are to this point, and the true ancient Scriptures will neither take away from, nor destroy this everlasting truth.

God grant to each and every one of us this priceless testimony, I ask, in Jesus' name. Amen.

BRITISH MISSION PUBLIC SPEAKING AND TEACHING COURSE

To speak well—to teach well employ the same skills. The British Mission Public Speaking and Teaching Course gives clear, basic direction for the development of these skills.

Five lessons deal with speaking; five with teaching. The lessons are presented with such clarity and directness that an individual studying alone will enjoy much gratification from the use and application of the subject matter and the exercises.

In organised, regular classes the participation of several minds enriches the outcomes for all. Every district is, therefore, asked to arrange a class to meet at least once a month to study this course systematically.

Thus the material forms nearly a year course for district monthly preparation or Union Meetings.

Branches may conduct preparation meetings, monthly or oftener, using the course as the basis of preparation meeting programmes.

The Mission Literature Department at 149 Nightingale Lane, London, S.W.12, can supply the Manual for 4s., and the Teacher's Supplement for 2s.

The course is the work of Elder H. George Bickerstaff of the Mission Superintendency of Sunday Schools. Illustrations are by President Walter J. Chiles.

Certificates will be awarded to all who complete the course.

THE APOSTASY

THE Church which our Lord and Saviour Jesus Christ organised, attracted people of every kind:

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

"Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." (Matthew 13: 47-48.)

As early as the times of the first apostles, the falling away began. Paul rebuked the Galatians for removing themselves and warned of those who would pervert the gospel:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1: 6-8.)

Paul at Ephesus repeated his warning that the forces of apostasy were at work drawing away disciples:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20: 28-30.)

2 Peter 2: 1-2 records another warning, indicating that the false teaching and falling away persisted and was spreading:

"But there were false prophets also among the people even as there shall be false teachers among you, and privily shall bring in damnable heresies even denying the Lord that brought them, and bring upon themselves swift destruction.

"And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of."

Paul seeks to fortify Timothy and to brief him on the seriousness and extent of the problem:

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

"That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

"This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and and Hermogenes." (2 Timothy 1: 13-15.)

Later, he added:

"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

"At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." (2 Timothy 4: 10, 16.)

The condition did not improve but

rather continued to deteriorate.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Timothy 3:13.)

The apostles foresaw and declared that the departure from the truth would take specific form:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4: 3-4).

John, the Revelator, added his warning to the churches in Asia:

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Revelation 2:5.)

Indifference and half-hearted effort was also rebuked by John when he found it in the church at Laodicea:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth." (Revelation 3:15-16.)

Paul further particularises upon the forms in which apostasy would come upon the Church:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hypocrisy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Timothy 4:1-3.)

The members of the church in Thessalonica were also warned by Paul against the specific forms of deception to come:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thessalonians 2:1-4.)

Isaiah had long ago prophesied of of the falling away:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:5.)

Isaiah also described the vacant attitudes of worship of the world and foretold how the Lord would confound the wise men of the world:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall

THE BRITISH MISSION IN RETROSPECT

"Israel, Israel, God is Calling!"

MANY a Missionary, on departing from the British Mission, tells us, in his farewell talk, how much he'd like to come back. Some do return. Elder Heber C. Kimball did.

He was present at a meeting of the majority of the Council of the 12 Apostles held in Preston on April 14th, 1840, almost two years after he had left these shores. There were present at the Council, Brigham Young, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, and George A. Smith. During the proceedings Elder Willard Richards was ordained an Apostle.

The following day a General Conference of the Church in Britain was held over which Elder Kimball was called to preside by the British Mission President, Joseph Fielding. The amount of business forwarded at this Conference seems phenomenal and great progress in the Mission resulted.

Reports from Branch leaders indicated that there were in the Mission 36 Elders, 54 Priests, 36 Teachers, 11 Deacons and 1,686 members included in 34 Branches.

Extracts from minutes of the Conference and a further meeting of the Council of the 12 the next day speak volumes in small compass, viz.

At the Conference:

Moved by Elder Fielding, seconded by Elder Young, that a hymn book should be published; carried.

Moved and seconded that a monthly periodical shall be published under the direction and superintendence of the Twelve, for the benefit and information of the Church, as soon as a sufficient number of subscribers shall be obtained; carried.

Elder Kimball then laid before the conference the importance and propriety of ordaining a Patriarch to bestow patriarchal blessings upon the fatherless, etc.; referred to the Twelve, whose business it is to select one, and ordain him according to the directions of the Spirit.

At the Council:

Moved by Elder Young, seconded by Elder Taylor, that Elder Parley P. Pratt be chosen as the Editor of the monthly periodical for the Church.

Moved by Elder Willard Richards, seconded by Elder George A. Smith, that the name of the paper or periodical be the Latter-day Saints Millennial Star.

Moved by Elder Brigham Young, seconded by Elder Heber C. Kimball, that the Saints receive a recommend to the Church in America to move in small or large bodies, inasmuch as they desire to emigrate to that new country.

Moved by Elder John Taylor, seconded by Elder Parley P. Pratt, that the copyright of the Book of Doctrine and Covenants and the Book of Mormon be secured as quickly as possible.

(continued overleaf)

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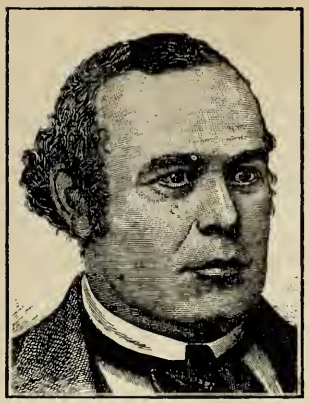
be hid." (Isaiah 29:13-14.)

Bible prophecies predicted the apostasy. The Bible contains numerous clear and convincing evidences of apostasy in the times of the apostles.

History since the time of the apostles reveals the widespread and general nature of the falling away. The presence of hundreds of different and conflicting churches claiming to be Christ's, further evidences the apostasy. The failure of many churches in their effort to recover the original doctrines and ordinances of the Church and the incapacity of men to regain the original on their own power establish the need for the restoration of the true Church to be by the Lord Himself.



Parley P. Pratt
Headed *Millennial Star*

Moved by Elder Heber C. Kimball, and seconded by Elder Willard Richards, that Elder Peter Melling be ordained an evangelical minister (Patriarch) in Preston.

Following the despatch of the full minutes to the Church in America Elder Brigham Young wrote:

To President Joseph Smith and Counsellors:

Dear Brethren: You no doubt will have the perusal of this letter and minutes of our conference; this will give you an idea of what we are doing in this country. If you see anything in or about the whole affair that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and His will concerning us. I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church, as ever I was in my life; but I can tell you, I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them . . .

These words exemplify the humble spirit in which the brethren immediately departed to agreed fields of labour: Orson Pratt to Scotland; John Taylor returned to Liverpool; Parley P. Pratt to Manchester; George A. Smith to the Potteries; Brigham Young and Willard Richards with Wilford Woodruff to the Herefordshire harvest of souls. Heber C. Kimball was appropriately assigned to visit the branches previously organised under his direction.

In addition to a great deal of labour in the Lord's vineyard they tackled the tasks set by their agreement in Conference with a great will. The first issue of the *Millennial Star* appeared in May, 1840, and an edition of the Book of Mormon was published with a hymn-book shortly after. To this latter work Parley P. Pratt contributed nearly 50 original songs and hymns. Heber C. Kimball and Brigham Young organised the first emigrant body of Saints to America on June 6th, 1840.

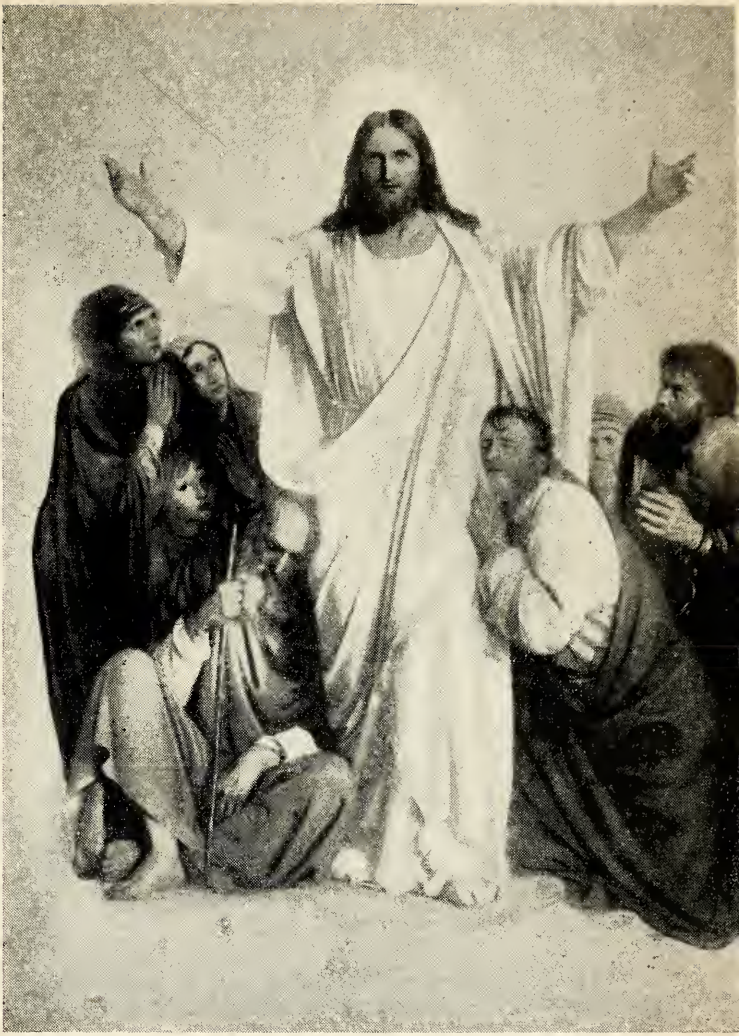
On July 6th members met again in Conference, this time in Manchester, in Carpenters Hall. Two thousand five hundred members were present coming from 80 branches. From among them some 15 local brethren volunteered to serve Missions for the Church.

What a prolific three months! What prodigious labours had been performed! The British Mission was indeed firmly grounded and the Blood of Israel was beginning to gather.

QUIETUDE

Softly the sun sinks low.
Gently the moon peeps through.
Slowly the eyelids close,
Resting with thoughts adieu.
Peaceful the moments be
Quietude—calm, serene.

—Dorothy Singer



WHY DID JESUS COME ALIVE AGAIN?

By Joseph Fielding Smith

President of the Council of Twelve

THE death and resurrection of Jesus Christ form the very foundation of the plan of salvation. They are the most fundamental doctrines of all the teachings in the scriptures. It is essential that every member of the Church have a perfect understanding of the reason why Jesus came into the world and the nature of His mission. The responsibility for this instruction rests primarily with the parents, but it is also necessary that it be taught in our auxiliary organisations as well as in priesthood classes.

The plan of salvation was prepared before the foundation of our earth was laid. We were then the spirit children of our Eternal Father. In the course of our progression it was necessary that we have the privilege of coming to this earth and here receive our bodies of flesh and bones and pass through this period of mortality where we are subject to all the conditions we find in this life: pleasure and pain, happiness and sorrow, and be tried and tempted to see if we would be true to our Eternal Father and keep His commandments when we were not in His presence as we kept them when we were spirits living in His presence. This earth is a probationary state, or a place prepared where we are tested and given the privilege of walking by faith, that we may become worthy to return to our Father to dwell in His presence, and become His eternal sons and daughters.

The great honour to come here and be the first parents of all men was given to Adam and Eve. They were placed by the Father in the Garden of Eden where there was no death. Adam and Eve in the condition in which they were placed in the Garden of Eden could have lived there for ever if they had not broken a law, but they would have lived alone and would have had no children. (See 2 Nephi 2: 22-25; Moses 5: 11.) The Lord told them they could eat the fruit of every tree in the garden except the fruit of the " tree of the knowledge of good and evil ", and if they did eat this fruit they would surely die. Satan tempted them and they ate this fruit and broke his commandment. By doing this a change came over their bodies and they became subject to death, as the Lord has said, and they were driven out of the garden. After they were driven out children were born to them and they have spread over all the earth. All the children inherited death from our first parents, so we will all have to die as our ancestors have done before us. This made it necessary that something be done to redeem us from death and restore us to life again where there would be no death, for this transgression of Adam and Eve, placed all of us subject to Satan's power after death. The Lord has told us through His prophets, that if some remedy was not provided to restore life, our spirits would become subject to Satan for ever and he would have ruled over us while our bodies would have remained in the grave for ever. Both justice and mercy demanded that this broken law which brought death would have to be mended to defeat Satan and bring us back to receive the mercies of our Eternal Father.

The means provided for our redemption from death were prepared in the plan of salvation before Adam and Eve were sent to the earth, and Jesus Christ volunteered to come and atone for this transgression and thus gain the victory over the devil. Therefore, He is called the " Lamb of God ", who was chosen to be slain " from the foundation of the world ". (See Revelation 13: 8; 1 Peter 1: 19.) The only way this atonement could

be made was for Jesus who was chosen to pay the debt to justice and mercy, and redeem us from the grasp of Satan, to come into the world with power over death, for no one who was under the bondage of death could pay the debt and restore us to live for ever. Jesus was the only person who ever came into this world who had power over death, and having that great power, by the shedding of His blood on the cross He could redeem us and get the power of the resurrection. After He came forth from the tomb He had all power to call every other person forth from the grave. And after He came forth, on the third day after His crucifixion, He opened the graves of the righteous saints who had lived from the days of Adam to the time of His crucifixion.

He had declared to Martha that He is the resurrection and the life (see John 11: 25-26) and this He taught to His disciples. Jacob, the brother of Nephi, has given us a very clear understanding of the mission of Jesus Christ and how He came to redeem us from death and from Satan. This is found in the second book of Nephi, chapter nine, which all who consider what is here written should read carefully. He explains how we would have been angels to the devil, without the death and resurrection of Jesus Christ, and now because of the mercies of our Heavenly Father and His beloved Son Jesus Christ, we have escaped from the grasp of this great monster.

A word or two showing how it was possible for Jesus Christ to come and redeem us is necessary at this point. Jesus had no father of the flesh, that is who was mortal and subject to death. Our Eternal Father to whom we pray, is the Father of the body of Jesus Christ and from His Father He inherited life, and death was always subject to Him. He had the power to lay down His life, because He was the Son of Mary who was like us, mortal, and He had the power to take up His life again for that power was in Him. In His teachings to the Jews and His disciples He frequently told them of this power and of His mission. On one occasion He said:

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of man [God]." (John 5: 26-27.)

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (*Ibid.*, 10:17-18.)

I hope I have made this matter clear to all teachers, for they must have the correct understanding of the doctrine of the resurrection, and how we became redeemed through the shedding of the blood of Jesus Christ.

By courtesy of *Improvement Era*

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Romans 14:8-9.

New Home for the British Mission

GENEALOGICAL DEPARTMENT

by James R. Cunningham

ONE day in June, unobtrusively, the Genealogical Department began a new era in the history of the Mission. It was ushered in by the movement of the office from their temporary building, Number 2 Lodge, Newchapel, to a brand new shining office.

A glance at the history of the Genealogical Department may be interesting.

It is not possible to say exactly when work for the dead was first begun in the mission, but Wilford Woodruff mentioned in his diary, "I received news from Joseph Smith of the work of Salvation for the Dead."

It was just the year after the coming of Elijah to the Kirtland Temple, that the Elders opened overseas missionary work to the world by landing in Liverpool.

It would seem reasonable that they spoke of this work of Salvation for the Dead as they preached the glorious tidings of the Gospel restored. Very likely the members in England would feel impressed to gather the records of their dead in preparation for their trip to Kirtland and Zion.

We remember it was in that very same year, 1837, that registration of births, marriages and deaths became compulsory in England and Wales. Surely there was a connection between this event and the visitation of Elijah to "turn the hearts of the children to their fathers" the year previous.

What was the connection between these happenings of 1837 and the movement of a small group of people into a building 117 years later?

For one thing that glorious doctrine of salvation for the dead had been preached continuously over the century. From one temple beginning at Kirtland, Ohio, the buildings devoted to ordinance work for the living and the dead have spread over U.S.A., Canada, and Hawaii.

The development of a central organisation to care for and foster this important work has continued until the Genealogical Society of the Church, Salt Lake City, stands in the forefront in all the world. In addition each mission of the Church has a department to cater for their own members.

The Spirit of Elijah had continued to impress people great and small with the importance of recording and preserving vital facts appertaining to human beings. During 1924 genealogical research work was being performed, we do know, on an organised basis.

After the 1939-1945 war the Genealogical Department in the British Mission made considerable progress reaching its peak with a staff of 27 workers.

The department dwelt in various homes and church buildings until came the day when President David O. McKay designated a building for its sole use.

What of the future? Soon will be the building and dedication of the Temple at Newchapel. The full use of the Genealogical Department will then become apparent.

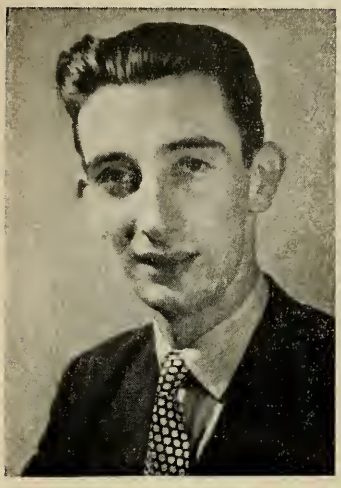
Already offers of records are being received from responsible people as far off as Gloucester. It should eventually become an important repository for vital records from the British Isles.

Excursions to the Temple Site from various districts have been benefited by this building. As the library develops it will indeed be a focal point for all members interested in the redemption of their dead.

According to the revelations to Joseph Smith, it is necessary to have the facts of the earth life of an individual to identify them in the world

(Continued on page 297)

SPIRITUAL MEDICINE



Elder Gordan Thomas Rickard

Wigan Branch, Liverpool District

Born March 17th, 1932

Died May 11th, 1954

INDIVIDUAL testimonies provide the strength of the Church. Highly perceptive to our Father's blessings is the testimony expressed by Brother Rickard in a letter written during his illness to his mother. This exemplary young man shows a faith promoting quality about his testimony worth sharing and honouring. Published for you is the letter dated January 15th, 1954:

" Today is really lovely with clear, blue sky and an occasional fluffy, white cloud drifting lazily across the window from which I am looking. I have been lying on my bed thinking of the past few weeks and wondering about the weeks that will come.

" I have been lucky! Did I say lucky? Well, perhaps that's right in a way, but I also believe very sincerely that I have been blessed. Yes, blessed by the Lord Jesus Christ who has watched over me, and by the doctors, nurses, surgeons, and sisters also, as they have gone about their work and have brought me back to my health and strength. He has answered my prayers and the prayers of my mother, father, and friends.

" I firmly believed before my operation that the Lord has a purpose for all His children here on earth, just as firmly as I know He has a purpose for me on earth. I believe that is why I have regained my health and strength so quickly. But if I had to leave this earth tomorrow, I would have no complaints, for surely as God made it possible for us to come on earth, He has the right to take us away.

" The Lord God is the Father of all, and Creator of everything—both of heaven and earth. Without Him we cannot know true life and happi-

ness. The sooner people on this earth learn the Lord can live without them, but they can't live without Him, the better.

" In October, 1953, I went into West Kirby R.A.F. Hospital with neuritis. Some days later, after having an X-ray, the doctors discovered something was wrong with one of my lungs. After more X-rays they gave me a bronchoscopi. From then on I was ill. They moved me to Broadgreen Hospital, Liverpool, for a lung operation. That was November 4th, 1953. On the 6th I had my operation.

" It's rather a big operation, but as they wheeled me along the corridor I prayed to the Lord, not that I should live, but that His will be done. If I didn't come through this operation I had the knowledge that I would see my mother and father, whom I loved very dearly, again in the life after this. This gave me great comfort, but there was a far greater feeling within me. A feeling of comfort, of peacefulness, which I know without a shadow of doubt was the Spirit of the Lord within me. I say this with a great determination."

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of spirits before the Temple Ordinance can be effectively accomplished. Any other course would lead to confusion, not order.

So the grand plan progresses, the genealogical department gathers the records of identification that ordinance work for the salvation of those long passed away may be performed in the Temple of God.

The group of workers, as they moved from the old building to the new, were turning away from the dark past to the bright future. Salvation for the Living and the Dead is being offered to the people of this nation, those who now live, those who have lived, and those who will yet live, that the glorious work of Jesus Christ may be made complete and perfect.

COVER

HUES of Autumn's golden brown introduce October's *Star* cover design by G. Edwards Baddley.

Strength is exemplified by stately oaks dotting British landscape. These hardwood fagaceous centenarians stand with arms uplifted to their Creator. Season and decade change only the array and splendour of the leaf and each new cropped acorn.

While some are satisfied but to rot with death, others are built into lasting monuments to remain after a life already dedicated to service.

Newchapel House, with oak beam and panel, stands as one such memorial.

CHILDREN'S PAGE

by Jean G. Silsbury

ABOUT 600 years before Jesus Christ was born, one of the prophets in Jerusalem predicted His birth and that Jerusalem would one day be destroyed because the people were very wicked.

The people who lived in Jerusalem were angry when they heard this and they threatened to kill the prophet. The Lord commanded him to take his family and escape out of the city into the wilderness.

When they had travelled for a little way, the prophet was shown in a dream that the records of his family were still in Jerusalem and that his four sons were to go back and seek after and bring them down into the wilderness.

However, the keeper of the records was angry when he heard what they wanted and he sent them away. The elder brothers wanted to go back to their father in the wilderness and they complained that they would not go back to obtain the records.

They were persuaded by a younger brother to again go back to their home and take the treasures they had left behind to the record keeper that he might let them have the history. When he saw their wealth he greatly desired it and he set his servants upon the brothers. The brothers fled for their lives and the older brothers again began to murmur. They got so angry they started to beat the younger sons.

Suddenly an angel of the Lord appeared and stopped them. He promised if they would return to Jerusalem once more they would get the records. The older boys were still unwilling to go but at last they were persuaded and the four returned once more towards Jerusalem. As they approached the city it was decided that just one of them should go to the record keeper's house, so one went on ahead.

As he neared the house he came upon a man unconscious on the ground. When he stopped to examine this man he discovered that it was the record keeper. The boy realised that the angel's prophecy was fulfilled and that he would be able to get the records.

First, however, he would have to kill the man and the thought of doing this frightened him. He had been taught not to kill. The voice of the spirit of the Lord whispered to him that he must do this in order to obey his Father's wishes.

So, at last, he took the keeper's sword and killed him.

Then he took his clothes and dressed in them. After that, it was a simple matter to deceive the servant and he was able to obtain the records.

He soon rejoined his brothers and they took the records to their father.

Now can you answer these questions ?

1. In which book of scripture is this story found?
2. Can you give the exact references?
3. Who was the prophet of God?
4. What was the wife's name?
5. What were the names of his sons?
6. Which one obtained the records?
7. What was the name of the record keeper who had them?

Answers on page 312

How Many Prophets Can You Recognise ?

If you cannot find the names of these Bible and Book of Mormon prophets by rearranging the letters, look up the reference given.

1. Sosem. Exodus 2.
2. Alup. Acts 13:9.
3. Jaileh. I Kings 17.
4. Nohj. Luke 1:13.
5. Maal. Mosiah 23.

How's Your Spelling?

Which of these words are spelled incorrectly? Can you correct them?

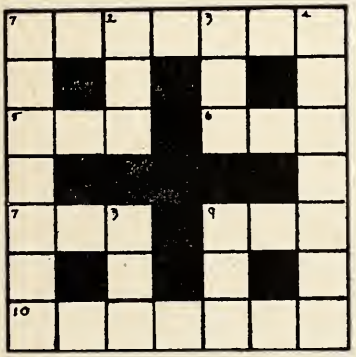
1. Ammendment
2. Paralelogram
3. Pnumonia
4. Delinquency
5. Anthropology
6. Emultion
7. Crystallise
8. Anounce
9. Decentralisation
10. Recieve
11. Haughtilly
12. Jurisdiction

Correct spelling of wrongly spelled words.

1. Amendment
2. Parallelogram
3. Pneumonia
6. Emulsion
8. Announce
10. Receive
11. Haughtily

CROSSWORD PUZZLE

Most of the answers to the clues in this crossword can be found in your Bible.



Clues

Across

1. He was stoned to death.
5. Regret.
6. A third of Mount Zion.
7. A high priest's servant lost one in Gethsemane.
9. A tree.
10. A companion of Paul.

Down

1. A tempter.
2. Tempted by No. 1 down.
3. Son of Noah.
4. Disobedient.
8. Used for sacrifices.
9. Hard-working insect.

Answers on page 312

1954-55 M.I.A. THEME

Doctrine and Covenants 6:7

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich.

Behold, he that hath eternal life is rich.

Message from the Young Men's and Young Women's M.I.A. Boards of the British Mission.

EACH year thousands of young people, eager to hear the counsel given by the leaders of youth in our Church, are assembled at the June Conference of the M.I.A. in Salt Lake City. How wonderful it would be, if we, the members of the M.I.A. in the British Mission, could be there in that great assembly to participate in the activities held and to listen to the words of wisdom which proceed from the lips of those worthy men and women, chosen to be a guide and an inspiration to the young people of the Church in these latter days.

We realise, however, that this is not quite possible even in an age of speedy travel. Even so, we are not deprived of the counsel which is given at that Conference. It is passed from the General Boards of the M.I.A. to the British Mission Boards, and from there it passes through the branch M.I.A.s to the saints of this Mission.

One of the highlights of each Conference of the M.I.A. is the introduction of the new theme. This is a passage of scripture chosen by the General Boards to be an inspiration to the members of the M.I.A. during the current year. The theme for the year 1954-55, as reproduced here, is one which strikes us immediately as being full of timely wisdom and truth. In this age of materialism, could anything be more appropriate than an admonition to seek not worldly riches, but wisdom? If we seek wisdom, we shall gain eternal life. If we gain eternal life, we shall, indeed, be rich.

In humility we present this theme to the saints in the British Mission. We ask you to ponder upon the thoughts contained therein. Most important of all we ask you to respond to the admonition it gives.

Let us, during this M.I.A. year and throughout our lives, use our time and energies in seeking spiritual truths and in living righteously, not seeking wordly things. Then shall we receive the blessings promised by our Heavenly Father. We shall be made rich. Our riches will not be visible to the world but they will be laid up in Heaven. We shall be on the way to gaining eternal life.

SOCIAL SCIENCE LESSON FOR NOVEMBER, 1954

(Text: "The Signs of the Times", pp. 59-64)
Lesson 9. "The Gathering of the Jews"
Aim: Through scriptural testimony, we are given assurance that in the last days, the Jews will return to Palestine and "as many as shall believe in Christ shall also become a delightsome people" (2 Nephi. 30: 7).

Gathering of the Jews

"BEHOLD, thus saith the Lord God: When the day cometh that they (that is the Jews) shall believe in Me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh upon the earth, and unto the lands of their inheritance.

"And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of Me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers, wherefore, the promises of the Lord are great unto the Gentiles, for He hath spoken it, and who can dispute?"—2 Nephi. 10:7-9.

Isaiah says this same thing, but I prefer to take it from the Book of Mormon. One more passage of Scripture, from 2 Nephi 30: 7.

"And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people."

Will Begin to Believe

Now about the Jews, let us see if they are beginning to believe in Christ or not, and if they are now commencing to gather to their promised land in fulfillment of these predictions. One hundred years ago if the name of Jesus Christ had been favourably mentioned in a Jewish synagogue, the entire congregation would have been greatly offended. If you have the *History of the Church,* Volume 3, turn to page 356, and you will find a letter written by Rabbi Landau to his son who had become a Christian. It is a letter form a heartbroken father to a wayward son, and the father says that this is the hardest blow that he ever received and the punishment was almost more than he could bear.

The Book of Mormon states that in the last days the Jews will begin to believe in Christ. You know that some of the critics of the Book of Mormon declare that it is a stupid work written by Joseph Smith or by someone for him, but how could Nephi say that in the last days the Jews would be gathered again and they would begin to believe in Christ? How could Joseph Smith say it, even, one hundred years ago, when the Jews so bitterly rejected all things that were Christian?

Here are several statements depicting the present day attitude of the Jews concerning Jesus Christ. Isaac K. Funk, of the publishing house of Funk & Wagnalls, got out an edition of George Croly's work on the " Wandering Jew ", in 1901. The first edition of this work was published in 1827. Dr. Funk gathered from leading Jews their opinions concerning Jesus and published them in this work, which he gave the title " Tarry Thou Until I Come ". Some of these expressions are:

Rabbi Henry Berkowitz of Philadelphia:

" This Jew, Jesus, is the greatest, noblest rabbi of them all ".

A Jew of Jews

Isadore Singer, Ph.D.:

" I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in Jewish thought concerning Jesus of Nazareth, I cannot better illustrate than by this fact:

" When I was a boy, had my father who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building and the rabbi would have been dismissed at once. Now it is not strange in many synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people."

Morris Jastrow, Jr., Ph.D.:

" From the historic point of view Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. Like the prophets, He lays the chief stress upon pure conduct and moral ideas, but He goes beyond the prophets in His absolute indifference to theological speculations and religious rites. It has been commonly said that the Jews rejected Jesus. They did so in the sense in which they rejected the teachings of the earlier prophets, but the question may be pertinently asked, ' Has Christianity accepted Jesus? ' . . . The long hoped-for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axiom of human conduct."

Acclaim Jesus

Max Nordau, M.D.:

" Jesus is soul of our soul, as He is flesh of our flesh. Who, then, could think of excluding Him from the people of Israel? St. Peter will remain the only Jew who said of the son of David, ' I know not the man.'

" If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name.

" The Jews have drawn their conclusions from the disciples as to the Master, which was wrong; a wrong pardonable in the eternal victims of the implacable, cruel hatred of those who called themselves Christians. Every time a Jew mounted to the source and contemplated Christ alone without his pretended faithful, he cried with tenderness and admiration, putting aside the Messianic mission, ' This man is ours. He honours our race, and we claim Him as we claim the Gospels—flowers of Jewish literature, and only Jewish.' "

(*continued on page* 310)

CHILDREN AND THE SUNDAY SCHOOL

A LITTLE child gave a most exquisite explanation of walking with God. She said, " Enoch used to go for walks with God. One day they went for an extra long walk and they walked on and on, until God said to Enoch, ' You are a long way from home—you had better just come in and stay with Me ' and he went."

An old but true adage—" It is hard to straighten an old tree," and though a sapling can be bent at will, it requires patience and tender care to make it grow into perfect form. So with human characters—they are hard to correct and train when age has bent them into set ways, but youth by tender care can be corrected —their flaws rectified—until they reach the perfect form. The solemn duty of all Sunday School Teachers is to teach the children of the blessings which come through sincere prayer—of the necessity of obedience to God's laws—of being honest and truthful, and to place themselves in the care of the greatest Gardener of all so He can prune out their bad habits as they appear. They will then remain in the Sunday School which is part of the Kingdom of God, and eventually at the invitation of God — having walked all their days in His ways—they will enter His Celestial Kingdom to stay for ever. But youth must be taught that to earn this great reward they must pay the highest price for things of the greatest worth—and to walk with God will earn the greatest of all gifts—eternal life. This cannot be obtained unless the Sunday School Officers and Teachers play their part. Wishing for this success will not bring it—only by paying the price—which is striving to endure in virtue, toil and honour, for as the Romans said, " This is the order of advance ".

Are the children of Zion missing their appointments with God because we lack the courage to be steadfast and true? It is hoped that the leaders of the Latter-day Saint Sunday Schools are giving their very best efforts in regular attendance and example so that the sheep, being steadfast, may witness the close relationship of our youth with God.

OF PRIMARY IMPORTANCE

PRAYER is essential to successful teaching. We cannot fail if we prepare our lessons, having first prayed for guidance, and then enter our classroom not merely with our books and visual aids, but with the spirit of the Holy Ghost as our guide in presenting the gospel to the children. How wonderful to know we are not alone! We can be unless we attune ourselves with our Father in Heaven and ask for His assistance in this great work, for without Him we cannot hope to succeed. With Him—we can accomplish anything—for nothing is impossible in the sight of God.

Children everywhere are precious in the sight of God, whether their parents be members of the Church or not. Remember the Saviour's instructions, "Suffer little children to come unto me and *forbid* them *not*." It is the privilege of the Primary Association to teach all children the truths of the gospel of Jesus Christ and of the necessity of being baptized into the Church, providing they know and understand the seriousness of the step they are taking and can obtain their parents' consent. Throughout the British Mission many children are being baptized as a result of attending Primary and hearing the truths of the gospel, and in some cases their parents too, started to investigate the gospel, and have eventually been baptized. We have a grave responsibility to God's children but what great joy we experience when we witness a child entering the waters of baptism after we have taught them in Primary! It is proof that the Lord is blessing our efforts and He will continue to do so as long as we remain humble and prayerful with the desire in our hearts to devote our time and talents in His service. Prayer is the passport to spiritual power which will enable us to accomplish the seemingly impossible, and no matter how difficult some of the children may be, we will be able to cope with them for we shall not be alone in our efforts. Prayer and preparation will bring success.

BRITISH MISSION

Sheffield

Doncaster Sunday School Officers took the children of their group to Cleethorpes on August 7th. The day was fine and the children enjoyed games and races on the sands.

Newcastle

Two bus-loads of children and adults from the *Sunderland* Branch Sunday School visited Cotherstone on July 17th for their annual outing. Games and races were organised under the direction of President F. W. Oates and Sisters G. Quayle and S. Jackson, several enjoying the fruits of their exertions in the shape prizes. Sisters Cuthbertson and Akenhead served refreshments.

On August 14th members of the Sunderland Branch enjoyed a trip to the City of York. Visits were made to York Minster and the Museum. The sun shone and everyone felt well rewarded for the effort made.

August Bank holiday was the day of the M.I.A. sports in the Newcastle District. They were held at Crimdon Dene, under the direction of Brother Hugget, Y.M.M.I.A. Supervisor. *Sunderland* topped the day with 53 points, *South Shields* were second with 36 points and *Middlesbrough* third with 29.

The Cultural Arts section of the Newcastle District M.I.A. competition was held in the Sunderland Branch Hall to determine the location of the silver cup. Four of the six branches in the District competed and a very good display resulted. Real talent was demonstrated by all the competitors but no one could demur at the judges' decisions which awarded the trophy to *Sunderland.* It is felt that the high standard set will cause keen endeavour next year to achieve the same, or better it.

Liverpool

The Sunday School joined with the M.I.A. in the Liverpool District Arts Festival. Although rain dampened the lawn at "Summerfield" it did not dampen the spirits of the 140 people who assembled in the building. Indoor contest games were held by the Sunday School while the evening was spent competing in the Arts. The occasion proved a great fillip to M.I.A. work in the District and almost every branch has followed with fine opening socials for the M.I.A. season.

The *Liverpool Branch* will miss *Brother Herbert Tassell and his family* who are moving to Leeds. Liverpool's loss but Leeds' gain!

Manchester

Wythenshaw continues its efforts to raise money for the Building Fund, and Suppers were held in the homes of Brother and Sister Grindley and Brother and Sister Horridge on July 25th and August 15th. These gatherings are not only successful from a financial angle but serve as splendid opportunities to discuss Gospel topics.

On August 28th a Hot-pot Supper was held to add to the same fund. Many members of the District attended the new chapel for this night.

Norwich

Officers of the *Norwich Branch Sunday School* took a party of 23 children to Lowestoft for their summer outing on August 12th. As it must have done on many other occasions the weather proved unkind, but the group were fortunate in being able to use the school room of the Lowestoft Branch. Thus the afternoon was used up with an impromptu concert, the children enjoying each other's talent.

In the *Lowestoft* Branch, Brother Leonard Alfred Bell has been appointed 2nd Counsellor in the Branch Presidency and Brother Arthur Henry Gibbs appointed 1st Counsellor in the Y.M.M.I.A.

Irish

Scattered members of the Church in Northern Ireland were visited August 28th and 29th by District President Sheldon C. Snow and Elder Dix K. Waddell who toured the District by car. Saints in the neighbourhoods of Saintfield, Lisburn, Newry, Keady, Markethill, Caledon, Omagh, Tobermore and Ballymena have little contact with Church and were pleased to see the Missionaries. There were evidences of strong faith in the Gospel and some of the Saints need help. Good health prevailed generally except in the case of Brother Fulton who has been in hospital in Ballymena but has now recovered sufficiently to return home.

Hull

In *Hull* on Tuesday July 20th the M.I.A. held a "Mystery Trip" to Brough. It was greatly enjoyed by all. On Saturday 24th a Garden Party was held at the home of Brother and Sister Spurr and was a great success. A dance was held on Saturday August 14th.

On August 17th *Hull Branch M.I.A.* visited the New Theatre in Hull and enjoyed the presentation.

Missionaries presented a Film Show on the evening of August 21st. In the morning of August 28th the Primary took a trip to Hornsea while a Barn Dance was held in the evening of the same day.

Scarborough Annual Primary Outing was held on September 1st. The bus was taken to West Ayton where the children explored the ruined Mansion Lodge and all had an exciting and enjoyable day.

Nottingham

Saturday, August 28th, saw three coaches on their way to Newchapel, Surrey, filled with 125 members of the Nottingham District intent on visiting the Temple Site. There was an 80-plus year difference between the youngest and oldest member of the large group but all were fresh at the end of the day which included 13 hours of travel in addition to walking about at the site. Nottingham wishes to record its gratefulness to the Newchapel members for their courtesy in showing the visitors round and offering refreshments.

Priesthood members of the *Leicester Branch* spent their August holiday decorating their branch chapel under the direction of Brother Thomas A. Rush. The building is now a credit to the Church.

Two Primaries have recently been organised in the *Nottingham Branch* and are doing unusually well. Each is being held in a school house and the sisters responsible are to be commended.

Eastwood Branch Relief Society recently repaid the hospitality shown them by Nottingham Branch Relief Society whom they entertained in return. A very happy evening was the result.

The Branch also held a most en-

Nottingham District at Newchapel

joyable outing to Matlock Bath on September 11th.

On July 10th, a fine party of sixty saints went on the Sunday School Outing to Mablethorpe, under the direction of Brother Henry Mulligan and despite the weather an enjoyable time was had on the sands.

The weather tried to rain-off another Branch event on July 17th, namely, the Branch Garden Party, which had to be held *indoors*. The Kiddies' Corner flourished, however, and thanks are especially due to Sister Doris Stevenson and the Relief Society sisters who took care of the catering.

The Priesthood have been busy decorating the Chapel under the expert eye of Brother Ronald Cooke, and the result is most attractive. Not so the Welfare Garden, overgrown with weeds due to the heavy rain. The garden is, nevertheless, yielding well in fruit and vegetables, and Brother Donald Bland, the newly-appointed Chairman is doing a fine job here.

Leeds

On August 28th, Leeds District held their Union Meeting at Kirkstall Abbey. After the meeting Elder J. Kerby conducted a tour around the ruins which was greatly enjoyed by all who attended.

On September 5th a Concert was held in the Bradford Hall. Proceeds were devoted to the Old Folks' Party to take place shortly.

London

Hoping to cheat the weather by a postponement from an earlier date *South London Branch* held their "Garden Party" indoors on September 4th. The theme chosen was "Davy Jones' Locker"—somewhat presaging the inclemency of our climate, surely! A great deal of preparatory work, however, resulted in a happy afternoon where much was sold and rewards won for competitive efforts. The day was rounded off with a dance interspersed with novelty auctions and general fun.

Personals

Births and Blessings

Vernon. On May 27th, 1954, a daughter was born to Sister and Brother John Vernon of Accrington. The child has been named Michele. Her arrival is the reward of great faith and prayer. For long years

this Latter-day Saint couple were without the desire of their heart and then the Lord ratified a special blessing given Sister Vernon by Elder Joseph McPhie and a choice spirit of the Lord has come to the Vernon home.

The infant son of **James and Annie Martin** was blessed by his father on June 6th, 1954, and given the names of Heber Jay.

Engagements

Crawford—Herbertson. Brother Arthur F. Herbertson and Sister Dinah Crawford of the Glasgow Branch became engaged on July 17th, 1954. A Party for them was held in the Glasgow Branch on that date, and was well attended. The couple plan to be married later this year.

Marriages

Ansell — Craven. Sister Dawn Ansell and Brother John Craven were married in the Doncaster Chapel on Saturday, August 21st, by President Alvin I. Holton. The Church was beautifully decorated and the service impressed many non-members of the Church who were present causing them to ask several questions about our Gospel. The bride and groom will take up their abode in Wolverhampton.

Fagan — Hope. Sister Nancy Louise Fagan of Sheffield was married to Brother Terence Hope of Halifax on Saturday, July 24th, in the Sheffield Chapel. The service was performed by Elder Herbert O. Penton. The bride wore a gown of slipper satin and lace and her veil was of Brussels lace. She was attended by the Misses C. Thackray, M. Nicholson, V. Richmond, N. Pringle, M. Fagan, M. Cunningham and J. L. Whiteley. Barrie Crossley was best man, and groomsmen were Elder James H. Jackson and H. Walker. Frank Holroyd was the organist. Both the bride and groom are genealogists for the British Mission at Newchapel. More than 300 people attended the service and more than 250 the reception.

Deaths

Neal. Henry Ernest Neal, 88, High Priest, a member of the Bristol Branch, passed away in hospital in Bristol, August 27th, 1954.

Elder Neal was born March 28th, 1866, in Bristol. On October 9th, 1909, at the age of 43, he was baptized a member of the Church of Jesus Christ and served the Lord valiantly to the time of his death.

He has served in several branch and district capacities and has rounded out a wide experience in the Church.

Brother Neal will be remembered for his remarkable memory and his ready skill in remembering and reciting scripture. He was unusually well-read in the Gospel and was sought after and enjoyed by his many friends for the quality of his testimony and his fervour in bearing it.

He leaves scores of friends grateful for the inspiration of his example, and is survived by two sons, Herbert Henry Neal and William Albert Neal.

Funeral services were conducted by the officers of the Bristol Branch on August 28th, 1954.

Perkes. Patricia Perkes, of Oldham, six years old, died August 21st. She was a sufferer from Sugar Diabetes.

MacArthur. Brother William MacArthur, of the Airdrie Branch, died on Thursday, July 29th, 1954. Funeral services were conducted in the home on the following Monday, August 2nd, 1954, by President

(continued on page 310)

THE CHURCH AND THE WORLD

BRIGHAM Young University library was recently presented three rare books by Ramona W. Smith of Payson, Utah. The books from the library of her father, A. E. Wall, Sen., are *Voice of Warning* by Parley P. Pratt, published in Manchester, England, in 1841; *The Compendium*, published in 1882; and the *Book of Mormon*, the first Scandinavian translation by Lorenzo Snow, published in Copenhagen, Denmark, in 1851. The books will aid research in Church publications.

" Strong Man From Utah " was the title given Elder Ezra Taft Benson, Secretary of Agriculture in the U.S. government and a member of the Council of the Twelve, in a tribute paid by William H. Stringer. Cynics were eager to denounce Elder Benson early in the Eisenhower administration as the worst secretary of agriculture in history. Now he is being acclaimed as a hero by some of the same politicians who were recently suggesting that he should resign " in the best interests of the country."

Elder Benson's policy of flexible price supports was a struggle to establish, but the hard fight has won the admiration of even those who differ with him. He is now acclaimed as " one of the wisest and finest choices President Eisenhower could have made in selecting his Cabinet " with " basic wellsprings of character " and " rugged confidence in the rightness of the policy he is advocating."

Restoration and addition of the mission home in The Hague, Netherlands Mission, has recently been completed. The building, located on the Laan van Poot in one of the better residential sections of The Hague, was formerly a small church before its purchase in 1937. The area was evacuated during the war and the building met with much damage. Presidents Zappey and Lillywhite helped to restore the property but in 1953 permission was granted to extend the front of the building. The entire ground floor is now taken up with offices. Other modern conveniences and living quarters complete the now adequate mission headquarters, according to President Donovan H. Van Dam.

London and next New York was the schedule for Mrs. Cleone Isom, San Diego schoolteacher, on her way home after an expense-paid trip around the world. Mrs. Isom won the trip on Art Linkletter's television and radio programme. She is a member of the Church of Jesus Christ of Latter-day Saints, having been born and raised in Salt Lake City. She is a sister of Eldred G. Smith, patriarch

of the Church. Whilst in London she met with President and Sister A. Hamer Reiser and missionaries in a " Home Night " where the details of her trip were explained.

Skilful hands of Sculptor Millard F. Malin and his assistants are carefully modelling the oxen-supported fonts for the Swiss and British temples in a special Salt Lake City studio. The oval fonts will be borne on the shoulders of six oxen placed on one side of the font, differing in appearance and position, and repeated on the opposite side to complete the twelve. After the figures are modelled to scale, plaster casts are made and sent to a foundary for casting in aluminium or bronze. Elder Malin designed also the font and figure of the Angel Moroni for the Los Angeles Temple. The work is expected to receive high commendation.

RELIEF SOCIETY—Contd.

Nephi's Prophecy Fulfilled

This shows the changed feelings of the Jews today, and we see that Nephi 's prophecy is being fulfilled. Now what about the return of the Jews to Palestine? We find recorded in the book of Luke, chapter 21, a very important prophecy made by our Lord:

" And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

" Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto."

A very strange statement this is, made by our Lord, to tell the people in Jerusalem that when they saw that city compassed by armies, then they were to flee, but the Saviour meant just what He said. When Titus came and laid siege to Jerusalem, of a sudden he withdrew again. This was the signal to all who remembered the words of the Lord and they fled as He had commanded. Then Titus came back and continued the siege, and it was perhaps the worst siege the world has ever known. The Lord has said:

" For these be the days of vengeance, that all things which are written may be fulfilled.

" But woe unto them that are with child, and to them that gave suck, in those days ! for there shall be great distress in the land, and the wrath upon this people.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

PERSONALS—Contd.

Robert F. Bennett. Following the service, the grave was dedicated by President Bennett. President Leonard Warren of the Airdrie Branch also spoke at the service.

Ordinations and Advancements in the Priesthood

In the Lowestoft Branch on August 29th, 1954, Leonard Alfred Bell was advanced to the Office of an Elder in the Melchizedek Priesthood and Dudley Charles Cockell and Colin Parker were ordained Deacons in the Aaronic Priesthood.

Give a

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MISSIONARY ACTIVITIES

ARRIVALS

September 7th, 1954	*From*	*Assigned to*
Elder Glenn Price Alger	Sunnyside, Utah	Liverpool
Elder Ronald J. Asper	Idaho Falls, Idaho	Norwich
Elder Lavoir A. Banks	Rigby, Idaho	Sheffield
Elder Finley H. Bayles	Blanding, Utah	Norwich
Elder Gary W. Hannig	Las Vegas, Nevada	Manchester
Elder Roy P. Hill	Ucon, Idaho	Newcastle
Elder Sherman James Lindhardt	Preston, Idaho	Liverpool
Elder Lowell T. McClellan	Casper, Wyoming	Wales
Elder George Dee Page	Bountiful, Utah	Leeds
Elder Larry Williams Peterson	Glendale, California	Manchester
Elder Lloyd M. Thayne	Pleasant Grove, Utah	Bristol

TRANSFERS

	From	*To*	*Effective on*
Elder Charles M. McCulloch	Sheffield	Scotland	September 6th, 1954
Elder Ronald F. Neilson	Scotland	Sheffield	September 6th, 1954
Elder Shyrl B. Savage	Leeds	Bristol	September 7th, 1954

APPOINTMENTS

Elder Ronald F. Neilson was appointed president of the Sheffield District, September 10th, 1954.

BAPTISMS

May 8th, 1954
Christine Scott of Glasgow

June 27th, 1954
Annie Laurie Barlow of Norwich

July 10th, 1954
Marion Ede Dunseith of Belfast

July 25th, 1954
Ruth Marianne Coleman of Birmingham
Graham Edwin Bennett of Birmingham
Annie Irene Stokes Glazzard of Birmingham.
John Wilfred Glazzard of Birmingham
Sidney Glazzard of Birmingham
Philip Charles Glazzard of Birmingham

July 30th, 1954
Joan B. Burgess of Wythenshawe
Robert Ian Burgess of Wythenshawe
Eric Thomasson of Wythenshawe

July 31st, 1954
Jennifer Ford of Leicester
Maureen Ann McDermott of Leicester
Christine Rush of Leicester

August 1st, 1954
Gwynneth Kenchington of Bournemouth
Hilary Frances Lepp of Bournemouth

August 4th, 1954
Patricia Florence Poore of Brighton

August 7th, 1954
Lucy Flora Nicoll of Liverpool
Mary Agnes Hardy of Liverpool
Raymond John Hardy of Liverpool

August 14th, 1954
Sarah McComb P. Stitt of Glasgow
Isabella Porch of Glasgow

August 16th, 1954
Gordon Windas of Hull
Jean Teresa D'Andilly of Hull
George Lucian D'Andilly of Hull

RELEASES

Elder David Lennox Warner of Midvale, Utah, was released August 25th, 1954. He laboured in Manchester, London Office, and Welsh Districts.

Sister Hilda Rosaland Wallace of Johannesburg, South Africa, was released August 15th, 1954. She served in Scottish and Sheffield Districts.

Elder Warner

and

Sister Wallace

CHILDREN'S PAGE

Answers

1. The Book of Mormon.
2. 1 Nephi 3 & 4.
3. Lehi.
4. Sariah.
5. Leman, Lemuel, Nephi, Sam.
6. Nephi.
7. Laban.

CROSSWORD PUZZLE

Down

1. Serpent.
2. Eve.
3. Ham.
4. Naughty.
8. Ram.
9. Ant.

Across

1. Stephen.
5. Rue.
6. Mou.
7. Ear.
9. Ash.
10. Timothy.

HYMN OF THE MONTH

October: *Upon the Cross of Calvary*

British Mission Hymn Book, page 153

In stately, measured, solmn tones we sing this thoughtful hymn. The words recall the greatest miracle our Lord and Saviour performed: His victory over death and His opening of the way to immortality, and eternal life for all who are faithful and endure to the end.

The words also reaffirm the principle that a testament requires the death of the testator. It is, therefore, appropriate as a sacramental song.

It is short, simple, impressive. The music sustains the words and the words the music with solemn dignity. Note that it is to be sung solemnly and relatively slowly. The range of the music is easy and the quality reverential and strong.

"Seek ye out of the best books words of wisdom."
—D. & C. 88 : 118

GOSPEL IDEALS	DAVID O. McKAY	**23/6**
LET'S LIVE	CLAUDE RICHARDS	**18/6**
STORY GEMS	ALBERT L. ZOBELL, Jr.	**6/6**
STORYETTES	ALBERT L. ZOBELL, Jr.	**6/6**
STORY TELLER'S SCRAPBOOK	ALBERT L. ZOBELL, Jr.	**6/6**
L.D.S. SCRIPTURES	GILBERT C. ORME	**26/6**
THE HOLY GHOST	OSCAR McCONKIE	**20/–**
OUR BIBLE (paper cover)	J. REUBEN CLARK, Jr.	**2/–**
THE RESTORED CHURCH	WILLIAM E. BERRITT	**20/–**
LEHI IN THE DESERT	HUGH NIBLEY	**13/6**
LIFE ETERNAL	LYNN A. McKINLAY	**12/–**
ON THE WAY TO IMMORTALITY AND ETERNAL LIFE	J. REUBEN CLARK, Jr.	**20/–**
BOOK OF MORMON PICTURES (set of eight)	Painted by A. FRIBERG	**6/6**

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Ode to Autumn

Season of mists and mellow fruitfulness,
Close bosom-friend of the maturing sun,
Conspiring with him how to load and bless
With fruit the vines that round thatch-eaves run;
To bend with apples the moss'd cottage trees,
And fill all fruit with ripeness to the core;
To swell the gourd, and plump the hazel shells
With a sweet kernel; to set budding more,
And still more, later flowers for the bees,
With fruit the vines that round the thatch-eaves run;
Until they think warm days will never cease;
For Summer has o'erbrimm'd their clammy cells.

Where are the songs of Spring? Aye, where are they?
Think not of them—thou hast thy music too,
While barred clouds bloom and soft-dying day
And touch the stubble-plains with rosy hue;
Then in a wailful choir the small gnats mourn
Among the river sallows, borne aloft
Or sinking as the light wind lives or dies;
And full-grown lambs loud bleat from hilly bourn,
Hedge-crickets sing, and now with treble soft
The redbreast whistles from a garden-croft,
And gathering swallows twitter in the skies.

John Keats